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The Spirit of Missions:

EDITED FOR

THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XVII.

DECEMBER, 1852.

No. 12.

FOREIGN.

MISSIONARY CORRESPONDENCE.

China.

JOURNAL OF REV. E. W. SYLE.

Shanghai—Candidates for Baptism.

1852.—*Sunday, June 13th.*—Since my return from Ningpo, I have been much importuned by some of the candidates for baptism not to delay any longer their admission into the Church. There are three whose cases appear satisfactory; one of them—a woman—is said to have suffered already for her adhesion to Christianity. Her husband, who is a very worthless character, is reported to have beaten her and cast her off, giving as a reason that she had “thrown away his ancestors,” i. e., neglected to worship them. This is *the* touching point in China, no doubt; compared with it, the renunciation of idol-gods is comparatively easy.

Jubilee Service of the Soc. Prop. Gosp. of the Church of England.

15th.—Upon the invitation of the Bishop of Victoria (who is here on a visit) all the English and American clergy at this port united in celebrating the Jubilee of the Society for the Propagation of the Gospel. In some respects this celebration was quite a unique one: in no other part of the world could it have happened that an English Colonial Bishop and an American Missionary Bishop, with the clergy under their respective jurisdictions, should be in a situation to meet on heathen ground. We may hope that a similar state of things will exist soon in Africa; but at present, Shanghai presents, I believe, the only actual point of contact, upon equal terms, of the two Churches. Our Bishop was unable, from ill health, to attend the services.

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News from the Church Mission in Borneo.

In a letter received to-day, Mr. McDougal, of the Borneo Church Mission, writes very cordially, thanking us for the books and printing-blocks in Chinese that we sent him. He says, “The Catechisms are the very things we wanted, and are now in the hands of our school-children, i. e., of the seventeen baptized school-children.” He says, farther, “Last Sunday, I had the pleasure of baptizing four more Chinese children; and I hope before long to baptize three married women, who have offered themselves for instruction. Their husbands became Christians some months back, on which occasion one of them poisoned herself with opium, and the other threatened to leave her husband and children, as they had ceased to be Chinamen, &c., &c.; but since then, their minds have changed, and they are desirous of following their husbands’ example. Since February, 1851, (he writes in May, ’52,) we have baptized thirty-nine Chinese.”

The question—now one of growing importance—what is to become of the Chinese who go away from China? will cause this extract to have some interest. That they can be so dealt with as to bring them over to the profession (a sincere one, we will hope) of Christianity, is rendered certain by such facts as those quoted, if the point is one that needs proof at all.*

* *July 16th.*—I have of late been not unfrequently questioned by Chinese laborers about the wisdom of their going over to California—a vessel being about to sail soon from this place. I must say that the late papers make me feel doubtful about encouraging any to go.

Need of a Missionary Physician.

18th June.—In one of the by-streets through which I passed to-day, I saw a man lying on the ground, appearing to be in the most extreme pain, and unable to answer my questions. Oh, for a Christian physician and a hospital! thought I, as I stood looking upon his unrelieved agonies. And I thought again, if we can get no Christian doctor to come and labor with us, I will turn to the heathen themselves for this kind of help. Whereupon I inquired where the nearest native physician lived, and went to his house to engage his services for the poor sufferer. Unhappily, the physician was not at home, and all I could do was to commend the half-dead man to the compassion of the neighbors, urging them to fetch a doctor, and promising to repay them what they might have spent, the next time I should pass that way.

Oh, Christian brethren of the healing art! if you knew what opportunities for doing good—both to us and to the heathen—you are losing, day by day continually, I think some of you would come out by the next ship.

Trouble among Seamen.

Sunday, 20th.—After communion service at the School Chapel, Mr. Points and myself visited "our" school at the Old Village, and found that the teacher had been quite diligent in teaching the lessons we appoint out of Christian books. We also went together, after evening service at Christ Church, to visit the sick father of one of the elder school-boys. As we passed by the Chinese prison in the middle of the city, we saw about fifteen foreign seamen confined there by order of the United States' Vice-Consul. The trouble caused by seamen who come over here direct from California, is very great.

The Language.

21st.—Experience shows that our religious teaching must be carried on in the local dialect—the language "understood of the people"—if we would have it reach their minds and hearts; the highly-compressed book style is not suited for our purposes. Even our catechisms, which were purposely composed in the easiest "Mandarin Colloquial," need to be reduced to the language of every-day life. I have just done revising a dialect version of the Catechism on the Creed.

Employment of a Native Physician.

23d.—Met to-day with a native physician, named *Phay*—a man who was Spalding's teacher at one time, and was engaged in procuring the lot of ground on which our Church now stands. In pursuance of my determination (mentioned on the 18th) of employing native heathen doctors, in default of our being able to procure a Christian one from America, I proposed to him that he should undertake such cases as I might bring to him, and that I would bear the expenses. To this he agrees. I know this plan is liable to some objections, but I feel that it is better than doing nothing.

Oppressive Weather—Effect upon the Missionaries.

24th.—Suffered more from the heat and oppressiveness of the weather than I ever remember to have done in my life before. Hardly able to make any exertion at all. Miss Fay still very poorly; it is now four weeks that she has kept her chamber.

25th.—In consequence of the great heat of the weather, made arrangements at the Church for holding all our week-day meetings in the morning. I have a good many casual visitors there, besides the regular classes of the baptized and the catechumens. These, together with the Evening Bible Class at the Bishop's house, and the services in the Church on Sunday, constitute my present routine, enough for this oppressive weather.

26th.—Towards evening there was some thunder and a little rain; relieving in some degree the extreme heat and dryness of the weather; the thermometer has been up to 96° very frequently of late. During the day a procession had been got up for supplicating the idols to send down rain; and seeing the rain came, of course the particular idol worshiped gets some renown, and the Bonzes who dwell in his temple some profit—the poor people all the while never perceiving the trick practised upon them of waiting till the indications of rain were pretty certain, and then allowing the procession to take place. One would think so stale and palpable a manœuvre must surely be detected; but human hopes and fears are ever fresh, and the deceived heart of this people has turned them aside, so that they cannot say, Is there not a lie in our right hand?

Conversation with a Native.

27th, Sunday.—After one of the services at the Church, an intelligent looking Canton man came to the vestry, and inquired very closely as to whether our religion was the same as that of the Parsees, or of the Mohammedans, (as well as I could make out his meaning.) He praised the people of *our* religion (by whom I conjectured that he meant English and American merchants) for their truthfulness; as to the others, he said they were “mouth, good; heart, very bad!”

Seasonable Relief in Duties.

28th.—It would be a great omission in my record of events if I should fail to notice the great advantage to my health and spirits which has resulted from my being relieved of the many and distracting duties which, previous to the arrival of our friends at Christmas, had devolved upon me. So distracting were they, that no one department of effort could be carried on with any satisfaction—neither the services at the Church, nor the work of the school, nor the translation of books, nor the oversight of day-schools, nor the distribution of tracts, nor visiting among the people, nor the maintenance of our English meetings, not to mention other means of usefulness which could not even be entered upon. But now it is otherwise. The brethren who came six months ago, began at once to put their shoulder to the wheel, and now they are so far independent, with respect to the language, as to require very little help from their predecessors in the prosecution of their studies. And how much good they do us in the way of sympathy and cordial co-operation—how much refreshment of soul is enjoyed (I can speak for one at least) from having quiet and leisure to “give attention to reading,” and to “meditate upon these things” connected with our work—of this, I will not write more fully than just to mention it. Nevertheless, it is a cause of daily comfort and of much thanksgiving.

An Enlargement of Labour.

29th.—We are beginning to branch out again a little. Mr. Points called on me bright and early this morning to go up with him to the Juna village, and negotiate for hiring again the rooms that had been formerly occupied as a schoolhouse in the days when *Soo-dong* was a candi-

date for baptism. Under his care the school had done well, but when his services were wanted elsewhere, and another man was appointed “not like-minded,” it began to fail, and I discontinued it—not being able myself to give it a personal oversight. Now, however, our circumstances are different, and we are able to take up again the broken threads which feebleness had caused to fall from our hands. The people of the village, young and old, seem quite set upon having the school recommenced, and the means are found for nursing up this little plant until it shall prove itself promising enough to justify its being presented to the Bishop for transplantation into the vineyard proper of the Mission.

In the forenoon, Mr. Nelson accompanied me through our old neighborhood at *Wong-ka Mo-dur*, where we went for the purpose of visiting and exhorting some four or five, chiefly old people, who once had been candidates for baptism, but whose interest seems to have subsided. The first case was that of a schoolmaster, whom we found occupying a small temple adjoining a nunnery; he protested that he truly was a believer; that he still desired baptism, and that he paid no sort of respect to the idols which were ranged around the room where he was instructing his scholars.

The next was an aged woman—I was about to write gentleswoman—for she has very good manners, and is able to read to some extent. Indeed this ability has been one of her stumbling-blocks: she is so proud of the attainment, and seems to regard the repeating over of the Creed, &c., in the book style, as so efficacious a charm, that the grace of humility and the simplicity of faith seem shut out from her pre-occupied heart.

Next we came to the shop of a woman who “did run well,” or seemed to, for a season. The sick man whom I baptized in *extremis* had been a lodger at her house, and had during his sickness been her teacher. I cannot but hope that the work which had so good a beginning, will not be allowed to come to naught, though at present the prospect is not a promising one.

Lastly, we visited that old woman, who lived five years ago at the grave-mound, near the Great South Gate; that mound where I preached one of my first sermons by the way-side, and near to which our

first day-school was established. We found the house where she now dwells filled with a company of people, old and young, engaged in a funeral feast, (if the expression may be allowed,) held in commemoration of the death-day of one of the family—a universal custom.

The poor old woman came out with some little reluctance, for the assembled company were evidently wondering what we could mean by coming to look up such a one as she—aged and feeble, and dependent upon alms for her support. How should they know what is in the heart of a Christian pastor? Yet I trust they will learn before many years pass by.

Among other things said by this poor old soul, which quite touched my feelings was this, “Ah, *Say Seen Sang*,” she said, “you used to blame me because I could not remember what you taught me, though I did not fail to remember my daily rice; but now I am grown so old that I *do* forget my rice sometimes; and how, then, can I remember the words of the Ten Commandments,” &c. If, in other respects, her conduct had been such as to inspire me with any confidence in her professions of believing, I should have felt perplexed as to how I ought to treat her case; but as it is, I could not venture to speak of baptism to her: all I could do was to tell her that, as God knew her heart and had promised to pardon all who believe in Jesus, so if she did *truly* believe, she might take comfort and hope for salvation.

More than this I dared not say; and I could not find it in my heart to say less to one who was about very soon to pass into eternity, and who, after having known the name of Jesus for now about six years, persisted in declaring that she did believe in Him, adding that when she should die, she did not want any heathen ceremonies to be observed at her funeral.

Romish Proselyting—Departure of a Pupil.

July 2.—While at the Church this morning, one of the old women whom I baptized some months since, gave me an account of the way in which her Romanist relatives had been endeavoring to draw her over to their company. They invite her to their houses, and there she meets with a priest, who interrogates her quite minutely as to our ways, and tells her that there is no security for her salvation

if she follows our religion, which he calls a “foreign religion,” while his is the original native (!) religion. According to her own account, she declined attaching herself to them, though my fear is, that she has got the notion that if she can lay hold of both systems—one with each hand, as it were—she will make her safety sure. I much fear, also, that in the course of her interview with the priest she was guilty of prevarication; but as he was a foreigner and did not speak clearly, and she was an old woman, past seventy, I could not feel sure about their having understood each other well; nevertheless, I still fear she had a mind to prevaricate.

How plain it is that, the world over, we are committed to an active contest with Romanism, at the present time.

At the Bible class, in the evening, I missed the presence of *Kwong-Chung*, *Chi's* brother. He told me a few days since that the extreme heat of the weather made his labors as a colporteur insupportable; and I could not gainsay it. He has a good situation in one of the American mercantile houses here, and our hope and prayer is, that he may find grace to “keep himself unspotted from the world,” and to furnish an example of the power of the gospel to make a Chinaman honest and diligent in business. Such an example would be worth a great deal, especially at the present time, when some are expressing their doubts of the value of school operations of a liberal kind, and are especially jealous of having the Chinese taught English.

Some of the mission schools in China exclude English altogether; others teach it to a selected few of the most promising scholars, while in ours it is taught to all from their first entrance. For my own part, I am glad that every variety of method is being tried, believing that each kind has its own peculiar advantages. That our own method secures the greatest amount and the highest kind of advantage, I have no doubt; but let all have a full and fair trial.

A Baptism.—The Medical Department.

Sunday, July 4th.—At the School Chapel (where I attended the early service) the boys of our “Old Village” school were present—the teacher having brought them down of his own accord, notwithstanding that the heat was great and the distance considerable.

Between ten and eleven, the Bishop and other members of the Mission went up to the Church and were present at the baptism of three—two men and one woman—who had been under instruction for a long time, and whose importunity for admission to the Church has been very great ever since my return from Ningpo.

This now makes *twelve* that I have baptized, and I already begin to fear for the falling away of some.

After the second sermon, a great number of applicants for books, &c., followed me into the vestry; and on my way home I was met by that Chinese doctor hereinbefore mentioned. He had this proposition to make: that I should appoint a regular day for patients to come to the Church, when he would attend and prescribe for them gratuitously. I thought well of the plan at first; but, on consulting over it with the Bishop, it was concluded that such an identification of Christian operations with heathen agencies would be inexpedient. We must be content to wait *still longer* for the means of completing our Mission edifice; a Church we have—that is, the main building; schools we have also—they form the right wing; now for the hospital, with the physician to carry it on—then, as to the externals of a Mission, we shall be “complete, wanting nothing” but a constant supply of men and means to preach and teach and heal. Surely our Church is prepared—is *prepared now*—to come up to this measure of effort.

If I recur to this subject constantly, it is because our circumstances force it upon my attention day after day.

An Invalid Brother.

July 5th.—The monthly meeting for prayer was held at Mr. Carpenter's, whose house is connected with his chapel in the city. Our prayers were especially enlisted on behalf of Dr. Burton, of the Baptist Mission, who lies sick of a fever, in great danger. Although but a very short time in the field, he had become very useful, especially in the recovery of many who were victims to the vice of opium smoking. His patients were almost all of them from the neighbouring city of *Soong-Keang*; one or two from that place were treated successfully, and they seem to have told others, who, in their turn, sent others again, in considerable numbers.

A Candidate—An Old Station Visited.

7th.—It was late before I reached the Church this morning, so that it was not surprising that I found *Soodong* engaged in reading with the class of the baptized. I told him to continue his instruction, and was as much surprised as delighted to observe the degree of “aptness to teach” which he exhibited. Indeed, while listening to him teaching his own countrymen, in his own tongue, I felt as if I was *superseded* in that department; and could with some good degree of confidence, in case of need, hand over these classes to the “aged disciple” whom the Lord has graciously raised up for our help in the work. One of the most regular of the attendants being absent, I feared he was ill, seeing there is a great deal of sickness among the Chinese at the present time; the weather is very hot, and diseases of various kinds are rife. I set out for our old neighbourhood of *Wong-ka Mo-dur*, where he lives; but the place is so altered that I failed to find his dwelling. The increase of the tea-trade at this port has caused a great many new buildings to be put up, especially in this part of the suburbs. Furnaces for “firing” the tea-leaves are numerous; hundreds of women and children are employed in picking and sorting, tea chests are made by thousands, and the workers in lead, who make the linings for these chests, find their trade increased many-fold during the last four years. It is plain that a large and energetic population is overspreading the place where we first began our labors, and it becomes a practical question how soon we shall be able to recommence our efforts there, where our names and objects are not yet forgotten, where Spalding spent his strength, and where his memory is held in honor by many of the neighbours who remember his preaching.

Increase of Candidates—Settled Character of Foreign Residents.

9th.—The occurrence of a baptism proves to be, almost always, the occasion for others coming forward as candidates; to-day two new applicants appeared.

10th.—There was a birth-day party among the children to-day, which gave rise to a counting up of the number of little ones (most of them born here) in the families of merchants and missionaries now in Shanghai. Over fifty were

mentioned, and that did not include that precious little company of five sent home in the "Adelaide."

This fact, in regard to a place where foreigners have dwelt for only ten years, is worth noticing, as evidence of the more domestic character of the residents here than could be found in similar places on this side of the world. Two of the foreign Consuls have their families with them, and some of the merchants are married men, and are evidently set on cultivating the feelings and surrounding themselves with the comforts of *home* in a far greater degree than one would expect at this extreme distance from their fatherland. It remains yet to be proved whether or not Shanghai is a place where the children of foreigners can be brought up without entailing on them feebleness of constitution for life.

Sunday, 11th.—Two of Mr. McClatchie's blind class were baptized this afternoon. In order that I and my little flock (some of whom were to be witnesses) might be present, our own afternoon service was deferred till four o'clock, when we had such a large congregation that I am disposed to try that hour during the hot season.

Arrival of a United States' Ship.

13th.—The "Plymouth" U. S. Sloop of War arrived and anchored just in front of our houses. The Chinese seem quite aware of the projected expedition to Japan, and are on the *qui vive* to know what it is for.

14th.—One of the youths who has left our school is engaged as a tutor in English to a family who live near the Church. He brought two of his pupils—grown young men—to introduce them to me this morning, and I gave them two or three English books. I found, however, that they were unable to make any use of them, and then it appeared that—their object being only to qualify themselves for doing business verbally with the foreign merchants—the method which had been adopted for teaching them was to represent the English *sounds* in Chinese *characters*. Hardly any thing can be imagined more clumsy than such attempts. A book on this plan was published by Mr. Thom, late British Consul at Ningpo, and the Chinese are very eager to get copies of it; but I have never known of any serviceable amount of English being acquired by its use.

I promised my young visitors the present of a spelling-book a-piece, and exhorted *Keung-hay* to teach them in the way he himself had learned.

15th.—With Mr. Points visited our school at the "Old Village," and found it doing pretty well; promised to send a boat to bring the scholars to chapel during the hot weather lest they should get sick by taking so long a walk under the burning noon-day sun.

Mail letters arrived; dates from New-York up to the 3d May.

Congregations.

Sunday, 18th.—Not having been called upon to take any part in conducting the communion service this morning, I opened the Church and had a service at noon, and again, with Chi's assistance, at 4 o'clock; but at neither time was there a large congregation. The average number of our hearers is not more than one hundred. At the School Chapel there is the steadiest and most encouraging congregation; now, with the day-schools, the largest also.

The Drought.

21st.—The want of rain is very much felt, both in town and in country. Trade languishes, because the canals are dry and the boats cannot come down, and the cotton fields are parched. The slaughter of animals has been prohibited, so the butchers' business suffers, while the swine dealers are losing their stock by distemper. One image of *Kwan-te*, the God of War, has been set on horseback and taken through the city, supported by a Bonze on one hand and a civilian on the other. An image of the Goddess of Mercy has also been paraded about, but with little success. The people say, "If these do not answer, we must seek to greater and more influential divinities to intercede with Heaven for us." A man whom I met with in a shop the other day begged me to pray to Jesus for rain; he seemed to be quite in earnest.

The Taonists.

22d.—At the Scholars' Bible Class this evening, the account of Simon Magus formed part of our lesson, and we came to the conclusion that there was a personage in China who much resembled him, at least in those respects mentioned in Acts 8: 9, 10. This is the chief of the Taonists, by title, *Chang Teën Sz*. He dwells on the *Lo-ong Hoo* mountains, in

the Province of *Keang Se*. He is reported to have control over all evil spirits, and to be acquainted with the changes which take place annually as to the stations allotted by the *Nyok Wong Yang Te* (the *Shang Te* of the Taonists) to the several guardian deities who preside over the various quarters of the heavens. These changes he is said to report up to Peking annually, in time for their insertion in the Imperial Almanack, &c., &c. The succession to this office is settled after this manner. The existing *Chang Teèn Sz* writes the names of his adopted children on plates of iron and throws them into a well near his dwelling. At his death, the iron plate which bears the name of his successor floats up, and the question is settled. These fables, and similar ones connected with the Taonist system, are the *indigenous* superstitions of the Chinese, and are characterized by an appeal to the *fears* of men; Buddhism is *imported*, and addresses the devout affections chiefly; Judaism closely resembles the stoical system both in its ideas of virtue and its cosmogony. These three systems divide the minds of such of the Chinese as addict themselves to religion and speculation; but *worldliness* is what predominates and sways the minds of most we meet with.

25th.—Without Chi's assistance I should find it very hard to go through with the two services at the Church; the heat of the weather makes every exertion a great effort.

Two officers from the "Plymouth" attended the evening English service.

26th.—Visited Mr. Lockhart's hospital; and this being the day for his weekly distribution of alms, I had the opportunity of observing that some of my own and Mr. McClatchie's pensioners were there "asking an alms." I could not blame them, for they are miserably poor: yet we must take measures for keeping our distributions distinct. We find ourselves constantly liable to be imposed upon.

27th.—The day-school at the Inner Village is increased in numbers so as to need two teachers; visited it this morning, in company with Mr. Keith and Mr. Points, both of whom are interested in its support. There has been a wonderful change there in the feelings of the people since the time when I was obliged to discontinue the school for want of sufficient

interest on the part of the parents. The famine, however, had something to do with that failure.

In the afternoon I was at *Wong-ka Modur* with one of the gentlemen from the "Plymouth," showing him some objects of interest there; among others, the Roman Catholic Cathedral, a fine building, 200 feet by 120.

We were received there by a foreigner in Chinese dress, whom I recognized as the one who had paid me a visit at our Church, and to whom I had given the first copy of the Gospel of St. Matthew (revised version) that passed out of my hands. His card (which he gave me) describes him as—

"Rt. Rev. C. Spelta,

"Rom. Cath. Bishop of Thespis."

He is a Roman by birth, has been in Shanghai about the same number of years as myself, and acts as coadjutor to the Senior Bishop, Maresca. He appears to me a man of much personal amiability, inquired very civilly for Bishop Boone's health, and seems to be quite aware of his purpose of returning to the United States. There was another priest present, a Frenchman, who is about to proceed to Corea in the course of a few days.

30th.—The "Plymouth" sailed for Ningpo; one of my missionary friends, Mr. Quarterman (of the Ningpo Presbyterian Mission) obtained a passage in her. Mr. Q. had been obliged to seek some change for the sake of health—quite an old story here—and in default of some place better, had come up here. He returns improved.

To-day, at the Church, I finished with *Soodong* the study of St. Matthew's Gospel. Oh, that he had a more competent instructor than myself; or that, by a knowledge of English, he had access to the valuable books at our command!

QUARTERLY REPORT OF REV. R. NELSON.

Duties of the Missionary—Baptism of Candidates—Excursion into the Interior—Fertile Lands and a Heathen People.

SHANGHAI, July 17th, 1852.

RT. REV. AND DEAR SIR,

Another quarter having passed, another report is due for the mail which is soon to leave here. For myself, of course, there is no missionary duty proper as yet to be

reported. But I may rejoice with thankfulness in the hope of being able very soon to make some little beginning in the way of catechizing. And this exercise will be itself a good school, no doubt, for learning the language. The last quarter has given various opportunities for learning something of the character and condition of the people, and seeing the mode of instruction and preaching adopted by the several missionaries here. We have also had the gratification of seeing several persons admitted to the Church by baptism: two here at the School Chapel, on Whitsunday, and three at the Church in the city, last Sunday week, the 4th of July—these two classes being fruits of the labors here and at the Church respectively. The two first mentioned were interesting, as being, one of them a teacher in the school, and an old man, now quite infirm from sickness, and, to all appearance, not long for this world, the other a pupil in the school, whom we daily see, and whose conduct, so far as I have seen, is not unbecoming his profession. Such a sight as this—the baptism of these two, one apparently on the borders of eternity, and the other in the early morning of his life—was well calculated to impress the minds of those who had never before witnessed the like. Surely, it was cause of gratitude to God to see these persons rescued, as we trust, from the darkness and bondage of their native heathenism, and brought out into the glorious light and liberty of the children of God.

“Angels for this rejoice above;
Let men rejoice below.”

The case of the old man is interesting also, as having been put off for some time under the suspicion or charge of smoking opium. He took it very quietly, showing entire willingness to have the whole matter fully investigated. This was done; and after it was satisfactorily settled, and he still continued anxious to be baptized, and gave evidence of true penitence and faith, he was admitted to the Church. Such cases are certainly cheering, and may well encourage those who labor here, and those who at home are interested in the same great work, to look forward with faith to the fulfilment of the promise that “in due season ye shall reap, if ye faint not.”

About the last of May, Mr. Points and myself, taking with us two of the youths of the school, made a little tour into the coun-

try some 30 or 40 miles, visiting several towns and distributing books and tracts. The principal place to which we went was the city of *Soong Kong*, containing, within and without the wall, about an equal population to that of Shanghai. The books and tracts were most greedily and rudely snatched by the crowd of idlers who quickly gathered around us, and that not, I suppose, from any interest felt to read the books, as many of them, when tried, could not read them, and they were mostly of such a class as we feared would not be likely to get much good from them or do any good with them. Yet some, we trust, may fall where ground is ready to receive them, and prove good seed, by the help of the Holy Spirit. We saw in the various temples many sad proofs of the miserable condition of the priests, who were evidently for the most part a lazy, dissolute, ignorant set. The only thing like worship we saw was in the case of a little boy, who seemed to be going through with a sort of litany, while the lounging priests stood by and talked with us, and examined our clothing, &c. They professed great reverence for the idols, and unwillingness to sell them when we proposed to buy some; but their reverence was not, by any means, an insuperable difficulty. From the top of one of the hills about thirty miles from here, we had an opportunity of looking over the most fertile and highly-cultivated, and best watered valley I ever saw any where, and most probably the richest on the globe, as it maintains the largest population to the square mile—exceeding even that of Belgium. But what

“Though every prospect pleases,
And only man is vile—
In vain, with lavish kindness,
The gifts of God are strown;
The heathen in his blindness
Bows down to wood and stone.”

We saw the rich fields, white already to the harvest. We saw the reapers carefully gleaning and gathering in the crop; but in all that harvest of souls, great beyond conception, how few are the laborers!

One of the most painful sights I have seen here, among the idolatrous practices, was upon an occasion called “the birthday of the god of the city,” when a number of women were worshipping in the temple of this idol. One of the women had with her a little girl, apparently between two and three years old, whom

she was prostrating before the idol, actually taking the poor little child and bending her knees, and pushing her head down until it touched the place where they kneeled. It was enough to chill a Christian man's blood, and fill him with horror, to see this little immortal being unwittingly offered a living victim to superstition and idolatry. But, if the devil early begins his work, it should only stimulate us to meet him as early, and with weapons that are not carnal, and in the strength of the Lord, seek to get the victory, and snatch from his hands the precious souls he would destroy, but which Christ came to save.

As you are soon expecting to leave us for America, may God make you instrumental in stirring up the minds of many and turning their attention to this great field, so that the number of laborers may be increased, and the work of the Lord may go on.

During the month of May, when Mr. Syle and his family were absent at Ningpo, I moved, with my family, into the quarters they had been occupying, the rooms having been previously white-washed and otherwise put in order.

Very sincerely yours, in the gospel,
ROBERT NELSON.

Rt. Rev. W. J. Boone.

QUARTERLY REPORT OF REV. CLEVELAND KEITH.

Studies in the Language—Observations on the Same.

SHANGHAI, July 23d, 1852.

MY DEAR BISHOP,

The course of a quiet study in which I have been engaged for the last three months, from its very nature, affords but slender materials for this, my second Quarterly Report.

I have finished with *Chi* the commentary on Romans, and have begun to have recitations with him in "Pearson on the Creed." My method is, to write out questions for him on each lesson, to which he can find explicit answers in the text-book, and, when we meet, to explain any difficulties which he may still have. The style of the book seems to trouble him a little, but I hope he will soon get used to it, and so obtain the full benefit of that excellent work.

With the boys at evening prayers, I have been reading in Genesis, and have

tried, I trust with some measure of success, to excite in them an interest in the histories there recorded.

In Chinese, I and the other members of the class have finished the Gospel of St. Matthew, under your instruction. Since then, I have read St. John's Gospel with my teacher, and am now about to commence exercises in Chinese composition. According to your recommendation, I expect to begin with a series of short lectures on the Creed, which may become the basis of sermons when I shall be able to preach.

It may be interesting to some of the readers of this Report to know more particularly about our mode of study, and the helps which we have in learning the language. I will begin with a few words on the language itself. Probably, most who are interested in China know that the written language differs very much from the spoken; many of them may, however, be unacquainted with the nature of the difference. The distinction of *written* and *spoken* is not perfectly accurate, for the *spoken* languages or dialect have, many of them, been reduced to writing, some by the natives and others by the missionaries; it is near enough, however, for general purposes. The written language, then, when *seen*, is intelligible to all the scholars of China, Japan, Corea, &c.; but when *read aloud* it would not be intelligible, for the reason that though the *meaning* of the characters does not differ in different places, the *sound* does. And the *sound*, although probably influenced in each district by the spoken language, yet does not conform to it sufficiently to make it a representative of the spoken tongue. In this way, two men from different parts of the Empire might both understand a book when they read it themselves, and yet neither understand it if *read by the other*. Again, the style of most books in the written language is so terse that the books cannot be readily understood when read aloud even by those who *speak alike*, and I probably do not go too far in saying that scarcely any Chinese scholar would understand a book in this style, whose subject was *perfectly new to him, if read to him*, even by one whose pronunciation was the same with his own. So that it will appear at once that this language, which cannot be understood at all by the illiterate, and which is very difficult, for the learned

even, to understand *when read*, is not proper for use *in public worship*,

The *spoken dialects* differ from each other very much in different parts of the Empire. Some of the provinces differ to such a degree that the men of one cannot understand those of the other at all. Others again differ so much as to make it quite a study for them to get at each other's meaning. For instance, here, in Shanghai, there are many Fokien and Canton men who do not learn to speak the Shanghai T'oopah, on account of this difference. I have heard them say, when addressed by a foreigner in the Shanghai dialect, that they did not understand the T'oopah, and preferred to talk their broken English. Other districts differ again only in a few words or phrases.

These spoken dialects have hitherto been very little used by the Chinese for books and the Shanghai not at all, the only books here being written by foreigners. It becomes, then, a question of interest and importance how we shall be able to *write the living language* of each place for use in reading the Scriptures in public, and other parts of public worship, so that they may be readily understood when heard either by the learned or unlearned. At Ningpo, the attempt has been made to use the Roman letters. In our Mission, and some others here, the method has been to write the spoken sounds with Chinese characters, striving, if possible, to represent the word by a character of both the same *sound* and the same meaning; if this could not be done, by one of the same sound alone. There is thus produced a written language which is perfectly intelligible to all who hear it read, whether they can read or not. It is also much more readily understood, even by those who are readers, than the ordinary Chinese books. A description of the mode of learning Chinese will illustrate this. A boy, in learning to read in a Chinese school, spends two, three, or four years solely in learning to read the character properly, without attempting to learn the *meaning*; and a large proportion of those who go to school never get farther than this, so that their attempt at education is of little use for the general language. Now, with the other system of writing, the *meaning* of the T'oopah books strikes the child at once in

words which he hears in ordinary life, and so far from deferring a knowledge of the meaning until he has mastered the character, his knowledge of the former helps him in learning the latter. The class, also, referred to above, who have learned the *sounds* of the characters without the meaning, are yet able to understand these T'oopah books, because the *sounds* here represent words familiar to them. The four Gospels, the Morning Prayer (with the exception of the responsive parts), the Baptismal, Confirmation, Communion, and Ordination services, and also the service for the Consecration of a Church or Chapel are now written in this way, and in constant use. Before many years more, we hope to have the *whole Bible* and the *whole Prayer-book* finished.

Besides this great use of the T'oopah to the Chinese themselves, it is of much use to those who come out as missionaries. The books printed in it serve for an admirable *basis*, the knowledge of which will enable the learner to build up his acquisitions to any extent. Instead of being compelled to work in the dark a long time, as the first comers were, those who come out now are able to learn many important words and phrases, and to get an idea of the form and construction of the language, by merely using these books. One of the more advanced missionaries can, in a few minutes, explain the meaning of as much as will serve the learner for a day, and he can then learn the Chinese part from the native teacher. The difficulty of learning this dialect is already much diminished by what has been done, and probably will be still more lessened hereafter. It still remains, however, much more difficult than any language of the west.

In conclusion, allow me, my dear sir, to express my sincere wishes that you may obtain much comfort and benefit from your proposed visit to the United States, and return with such a measure of health as shall enable you to labor, according to your desires, for the glory of God and the good of this nation.

Yours truly, in the Gospel of Christ,
CLEVELAND KEITH.

Right Rev. W. J. BOONE, D.D.,
Miss. Bp. of P. E. C. in China.

Intelligence.

FROM the Mission at Athens advices have been received to the 17th September. All were then well.

From the Mission at Shanghai, China, intelligence has been received to the 16th August. Bishop Boone found himself too feeble to undertake the overland journey, as he had contemplated, and purposed taking passage by ship, should a good vessel offer. He expresses much regret at his inability to visit England, as he had indulged the hope that his visit to that country would be productive of much good to the Missionary cause. He proposes but a short stay in the United States, as his physicians had forbidden him to preach while here. His reliance for improvement of health is, under the divine blessing, chiefly upon the effects of a voyage. "Dr. Lockhart," he remarks, "advises more holiday—a little more time in my native land; but I fancy it is the voyaging that will do me good, and life is too short to spend a large portion of it in seeking health. Besides, Dr. L. declares that Mr. Syle *must* leave here in the autumn of 1853 to spend one year in the United States, to recruit his constitution. This makes my hurrying back the more important, as Mr. Syle will be sent away early in the spring, if his health fails."

The Bishop mentions the following interesting circumstance, certainly encouraging to those who have had great dread of encountering the language: "Mr. Nelson read the service for me in Chinese last Sunday, reading remarkably well, as the Chinese said, and I thought. Mr. Keith will read next Sunday. Mr. Points made a very neat address to his Sunday-school class, which was well understood. This is remarkably well for seven months, and shows that the facilities for acquiring the language are much increased."

The Rev. Mr. Scott, Mrs. Scott, and Miss Freeman, recently appointed to the African Mission under Bishop Payne, expect to sail from Baltimore immediately.

Other applications for Missionary appointments are under consideration, and the Foreign Committee will need all the pecuniary aid the Church can render them.

From the African Mission brief letters have been received, *via* England—one from Bishop Payne, written at Bassa Cove on the 26th June, and the other from Rev. Mr. Rambo, at Cape Palmas, August 4, the latter announcing the safe arrival at the seat of the Mission, of the Missionary Bishop and his companions. Extracts from these letters are subjoined. The first is from Bishop Payne:—

"OFF BASSA COVE, LIBERIA,

"June 26th, 1852.

"The brig *Zeno*, from New-York, we learn, is to be at this place in a few days, whence she will return to the windward, and, therefore, be likely to reach the United States before the vessel in which we sail. I will, therefore, leave this to be taken by her, leaving full communications to be carried by our ship, which will probably arrive in Baltimore about the 1st of October.

"We had a passage of thirty-six days from the Capes of Virginia to Monrovia, where we arrived on the 16th instant. Our emigrants (134 in number) suffered a good deal from measles and mumps; but only one—and that a child brought on board very sick—died. Our Missionaries are well. We have been able to hold religious services, with very few exceptions, in the cabin and in the hold, twice every day; and on the Sabbath, two public services. At Monrovia, we received communications from Cape Palmas to April 8th. As, however, they were brought by the vessel which took Mr. and Mrs. Hening to the United States, I need not refer to them particularly.

"I hope Mr. and Mrs. Hening's withdrawal from the Mission will not cause discouragement in any quarter. However we may mourn over the cause, and the loss of a brother and sister dearly beloved, it could not reasonably be expected

that one afflicted like Mr. Hening could long endure as a Missionary in Africa. They carry with them the confidence, the affection, and earnest prayers of all who have been associated with them in the Mission. It is hoped that Mr. Hening's general health may be speedily restored, and that he may be enabled still to labor with us by pleading the cause of the Mission before the American Churches.

"The tone of letters from Cape Palmas is cheerful and hopeful. We have been off this place (Bassa Cove) since the 18th instant. Most of our emigrants stop here; and landing them, their property, and other freight, may occupy two or three weeks, it being the most unpropitious season of the year for landing. We hope to reach Cape Palmas by 4th of July, the anniversary of my first arrival there."

The arrival of Bishop Payne and his companions is thus mentioned by the Rev. Mr. Rambo, in a letter bearing date, at Cape Palmas, August 4, referred to above:—

"I have an opportunity of forwarding a letter *via* Monrovia, and write to say that Bishop Payne and five new Missionaries arrived at Cape Palmas on the 10th ult., all being in pretty good health and spirits.

"All their baggage and the cargo for the Cape were landed safely; but about the time announced for sailing, the captain of the barque *Ralph Cross* was taken sick of fever, and while on shore, under the doctor's care, the barque went ashore on the 18th ult., having parted her cable. One life was lost. The vessel, of course, is lost, and con-

siderable cargo intended for Monrovia was damaged—part, indeed, entirely spoiled.

"I had engaged my passage by this vessel, and all my luggage was on board; for we expected to sail on the 19th, as the captain got much better. I am now officiating in the colony and among the Cape Palmas natives, whilst I am waiting passage in the barque *Gem*, Captain Lawlin.

"The Rev. Mr. Horne, lady and child, and the Rev. Mr. Pinckney, have had considerable fever, but I am thankful to say they are all much better at this time. Mr. Horne and family are acclimating at Cavalla; indeed all are, with the exception of Mr. Pinckney, who is at Cape Palmas, under the immediate care of Dr. McGill, who is still with us.

"The Bishop brought with him from Bassa four boys, who came out in the *Ralph Cross*. They are to be beneficiaries of the High School. He also met with an intelligent colored teacher at Bassa, who having no school there as yet, came down with him to assist us in our mission. At present he is relieving Mr. Gibson, of the High School, whose eyes have partially failed, or, at least, need rest. Mr. Mason seems well qualified to teach the ordinary English branches, and is quite an acquisition to us in that capacity.

"Mr. Horne expects to take charge of the Rock town station, and hopes to remove thither in three or four months. Mr. Pinckney will have a useful field in the colony.

"The general health of our Missionary band, besides those above mentioned, is pretty good."

Acknowledgments.

THE Secretaries particularly request that all *remittances* may be made to the Treasurer direct. In consequence of the frequent absences of the Rev. Mr. Cooke, on duty, drafts made payable to his order are often for a long time unavailable.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from the 15th Sept., to 15th Oct., 1852:

MASSACHUSETTS.

<i>Cambridge</i> —Christ, a member.	\$50 00	
<i>Dedham</i> —St. Paul's, S. S., for Shanghai.	5 00	
<i>Roxbury</i> —St. James's, special to Mrs. Hill, Athens, \$46; General, \$9 92.	55 92	
<i>West Roxbury</i> —St. John's, ed., Af.	20 00	
<i>Miscellaneous</i> —Lewis Wendell	2 00	132 92

CONNECTICUT.

<i>Fair Haven</i> —St. James's.	5 00	
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NEW-YORK.

<i>Bedford</i> —St. Matthew's, ed. Matt. Partridge, Chi.	25 00	
<i>Hudson</i> —Christ, \$15; S. S., for 'Af., \$13.	28 00	
<i>Hyde Park</i> —St. James's.	10 00	
<i>New-York</i> —St. Mark's, Af., \$5; Chi., \$5 12; Inf. and S. Sch., Af., \$4 25.	14 37	
<i>West Farms</i> —Grace, S. S., ed. "Wash. Rodman," Af.	25 00	102 37

WESTERN NEW-YORK.

<i>Buffalo</i> —St. John's Ch., for Af.	50 00	
Do., S. S., do.	11 85	
<i>Canandaigua</i> —St. John's Ch., from Young Ladies of the Ontario Female Sem.	2 00	
<i>Dansville</i> —St. Peter's, for African Mission.	4 90	
<i>Geneva</i> —Trinity Ch.	12 30	
Do., for Africa.	13 00	
<i>Geddes</i> —Apostolic Ch., $\frac{1}{2}$.	2 64	
<i>Liverpool</i> —Ascension Ch., $\frac{1}{2}$.	2 64	
<i>Lyons</i> —Grace Ch., for African Mission.	10 72	
<i>Lowville</i> —Trinity Ch., do.	4 48	
<i>Le Roy</i> —St. Mark's Ch., for Africa.	10 00	
Do., for African Mission.	36 00	
Do., from a member.	2 00	
<i>Manlius</i> —Christ Ch.	8 00	
Do., for Africa.	1 00	
<i>Penn Yan</i> —St. Mark's Ch.	6 24	

<i>Pierrepoint Manor</i> —Zion	13 00	
<i>Pulaski</i> —St. James's Ch., for African Mission.	2 00	
<i>Palmyra</i> —Zion, do.	11 00	
<i>Rochester</i> —St. Luke's Ch., proceeds of a sale by a few young misses of the S. S., for African Mission.	15 00	
<i>Rome</i> —Zion Ch., for African Mission.	15 28	
<i>Syracuse</i> —St. Paul's, Mission P. E. Church in Africa.	23 00	
<i>Utica</i> —Grace Ch.	10 00	
Do. do., 2d half-yearly payment for ed. child in Africa.	10 00	274 41

PENNSYLVANIA.

<i>Bloomsburg</i> —St. Paul's.	9 00	
<i>Norristown</i> —St. John's.	7 55	16 55

MARYLAND.

<i>Baltimore</i> —Ascension, ed. R. and Rosa Killin, Af.	20 00	
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VIRGINIA.

<i>Fairfax Co., Centreville</i> —St. John's, Miss Lettice Ball, Bp. Payne's Mission, Cape Palmas, Af.	2 00	
<i>Middleway</i> —Ch., Rev. C. M. Callaway.	25 00	
<i>Miscellaneous</i> —Beaver Dam, Miss Nelson.	2 00	29 00

GEORGIA.

<i>Montpelier Institute</i> —Miss Wells and the pupils of, for Miss Williford, Af.	10 00	
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OHIO.

<i>Massillon</i> —St Timothy's, S. S., male, $\frac{1}{2}$; fem., $\frac{1}{2}$; 1st year's ed. 2 Afric. "John Swan and Sarah Warder Cumming."	40 00	
<i>Warren</i> —Christ.	15 00	55 00

MISCELLANEOUS.

<i>Board of Missions</i> —Boston, $\frac{1}{2}$; coll. at opening service.	16 54	
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Total Sept. 15 to Oct. 15, 1852.....\$661 79

(Total June 15, 1852, to Oct. 15, 1852, \$7931 53.)

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from the 15th Oct. to the 15th Nov., 1852.

VERMONT.

Middlebury—By Rev. N. Parker..... 5 00

CONNECTICUT.

Birmingham—St. James's,.... 3 00

MASSACHUSETTS.

Walham—Christ, W. S. P., first-fruits of literary labor. 3 00

NEW-YORK.

Brooklyn (South)—Christ, †... 2 50
Duanesburg—Christ..... 8 00
New-Brighton—Christ, S. S., for Church at Rocktown, Af..... 36 94
New-York—Incarnation, S. S. Ann. Cont., ed. "Edwin Harwood," Af..... 25 00
 Ascension, 2 children, Gr., \$1; Af., \$2..... 3 00
Pelham—Christ Ch., Africa..... 26 50
Plattsburg—Trinity, Chi., \$7; Af., \$7..... 14 00
Miscellaneous—General Thos. Childs, U. S. Army, Chi. 10 00 125 94

PENNSYLVANIA.

Brownsville—Christ, a mem., for the blind Missionary at Rocktown, Af..... 1 00
Philadelphia—St. Andrew's, Fem. Soc. prom. relig... 50 00
Wilkesbarre—St. Stephen's, S. S., 6 mos. coll., Af..... 11 00
Miscellaneous—G. T., for Mr. Syle's poor purse, \$10; for Bp. Payne's Miss., Af., \$10..... 20 00 82 00

MARYLAND.

Washington, D. C.—Trinity Col'd S. S., Af..... 20 00

VIRGINIA.

Albemarle Co—Walker's Ch... 10 60
Charlestown, Jefferson Co.—Zion Ch., S. S., by Rev. D. A. Tyng, ed., Af.... 5 00
King Geo. Co.—St. Paul's Ch., St. Paul's parish, Miss. Fund Ass. for Af..... 50 00
Louisa Co—St. John's..... 13 50
Martinsburg—Trinity..... 20 00
Portsmouth—St. John's, Thanksgiving off'gs, Af. and Chi. 8 00 107 10

SOUTH CAROLINA.

Charleston—Mo. Miss. Lec., \$1 88 and \$2 23..... 4 11
 St. Philip's, Chi. \$6; Af., \$34 06..... 40 06 44 17

GEORGIA.

Montpelier—Ladies' Society, by Rev. S. G. Bragg, ed., Af., \$20; Greece, \$10.. 30 00

FLORIDA.

Key West—St. Paul's..... 2 50

OHIO.

Dresden—Zion, S. S., Af., \$3. Chi., \$3..... 6 00
Granville—St. Luke's, Benev. Soc..... 5 00 11 00

INDIANA.

Madison—Christ, S. S., support of "Christ Ch., Madison Scholarship, Af..... 25 00

MICHIGAN.

Miscellaneous—Mrs. J. B. Walker, Af..... 3 00

LEGACY.

Miss Elvira Warner, late of Northfield, Ct..... 30 00

Total.....\$491 71
 (Total 15th June to 15th Nov., 1852, \$8,423 24.)



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